



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

philosophers into, let us say, nationalists and assimilators, conservatives and radicals, we should immediately get a truer glimpse of the inner struggles which have characterized Jewish thought from the talmudic to the present time.

But the fallacy that there is no Jewish philosophy proper has become such a universal and crystallized axiom, that even as deep and original a scholar as Dr. Husik proceeded on this assumption. We can best account for this deep-rooted fallacy when we bear in mind that the study of Jewish philosophy started in the nineteenth century, at the time of the Jewish emancipation—a movement characterized by a desire for self-obliteration. This desire was carried back to history. The same impulse denied the national existence as well as its intellectual reflection in abstract thought. As a sequel to the belief that there are only Jewish individuals, but no Jewish people, came the belief that there were only individual Jewish philosophers, but no Jewish philosophy. This view also explains the fact, which is otherwise inexplicable, that although a number of monographs have been written on individual Jewish philosophers, there are very few complete historical presentations. The first history of Jewish philosophy, that of Bernfeld, 1897, appeared with the rise of the nationalistic movement. This was not a mere coincidence, but an organic outgrowth, and it is regrettable that the historians did not convert this significant fact into a useful tool. For Jewish philosophy can not be separated from Jewish history and literature.

Dr. Husik was more interested in the logical and technical aspect of the subject. Not that he did not fathom the other aspect or that he lacked penetration, but he assigned himself certain limits beyond which he did not care to go. And in his self-imposed task, he has been most successful. His history will serve as an excellent textbook both for the layman and for the scholar. Its objective character makes it most valuable to all, independently of one's philosophy of the history of philosophy.

NIMA HIRSCHENSOHN ADLERBLUM,

NEW YORK CITY.

JOURNALS AND NEW BOOKS

THE PHILOSOPHICAL REVIEW. May, 1917. *The Relation of Coherence to Immediacy and Specific Purpose* (pp. 259–273) : BERNARD BOSANQUET.—A reply to Professor Sabine's article, "Professor Bonsanquet's Logic and the Concrete Universal." Explains the kind of evidence on which the primacy of coherence rests, defends the coherence theory against objections from the side of realism and pragmatism, and further expounds the theory from the

standpoints of a timeless reality and selective attention. *The Knowledge of Other Minds and the Problem of Meaning and Value* (pp. 274-296) : WILBUR M. URBAN.—Discusses the two views of our knowledge of other minds, the intuitive and the inferential. A discussion of each view leads to the use of such terms as "intentions," "meanings," "values." What is needed is a more precise definition and analysis of the more ultimate problem of meaning and value, for this is involved in the problem of the knowledge of other minds. *The Mental and the Physical as a Problem for Philosophy* (pp. 297-314) : R. F. ALFRED HOERNLÉ.—The retention of the distinction between the mental and physical depends on the correct placing of these terms in the context in which they are displayed. If placed in the context of physics or psychology, it lies beyond the domain of philosophy. If placed within the context of philosophy, *viz.*, epistemology and metaphysics, it is asserted that there is no ground for treating the mental and physical as exhausting between them the contents of the universe. *Discussion* (pp. 315-338) : *Progress in Philosophical Inquiry and Mr. Lovejoy's Presidential Address*. A series of articles critically interpretative of Professor Lovejoy's address by Professors Albee, Bakewell, de Laguna, Hocking, and Hollands. *Notices of New Books. Summaries of Articles. Notes.*

BRITISH JOURNAL OF PSYCHOLOGY, June, 1917. *On the Differentiation of the Human from the Anthropoid Mind* (pp. 395-422).—Heredity, adaptation, accommodation, original stock and the conditions of differentiation, primal society, psychology of the hunting pack, some consequences of the hunting life, language, customs, property, benevolence, war and the influence of imaginary environment are among the topics discussed concerning the differentiation of the human from the anthropoid mind. *On the Feelings and their Neural Correlate, with an Examination of the Nature of Pain* (pp. 423-476) : A. WOHLGEMUTH.—The logical fallacy expressed or implied in many psychological systems is shown and its bearing on the question of the neural correlate of feeling examined. *Freudian Mechanisms as Factors in Moral Development* (pp. 477-509) : J. C. FLÜGEL.—Psychology of Freud is destined to cast a greater light than any other contemporary system upon the problems connected with the development and evolution of the human mind. Freud may be revealed the true successor of Darwin and Spencer. *The Experimental Study of Binocular Color Mixture: I* (pp. 510-551) : SHEPHERD DAWSON.—An historical summary of methods and a description of some experiments on binocular color mixture are given. A bibliography is appended. *Publications received and reviewed*: Six French and Spanish publications, *Psychologie de l'Enfant Péda-*

gologie Experimentale: ED. CLAPARÈDE; The Relation of General Intelligence to Certain Mental and Physical Traits: CYRUS D. MEAD; Completion-Test Language Scales: MARION REX TRABUE; Measurements of Some Achievements in Arithmetic: CLIFFORD WOODY; Adjustment of School Organization to Various Population Groups: ROBERT A. F. McDONALD; The Freudian Wish and its Place in Ethics: EDWIN B. HOLT. Proceedings of the British Psychological Society.

Arps, George Frederick. Important Factors in the Question of Responsible Behavior. Reprinted from the *Scientific Monthly*. 1917.

DeVrijer, M. J. A. Henricus Regius: Een "Cartesiaansch" Hoogleeraar aan de Utrechtsche Hoogeschool. 's-Gravenhage: Martinus Nijhoff. 1917. Pp. xxii + 221. 3 Gld.

Gemelli, A. Sull'applicazione dei metodi psico-fisici all'esame dei candidati all'Aviazione Militare. Bologna: Stabilimenti Poligrafici Riuniti. 1917. Pp. 38.

Laird, John. Problems of the Self: An Essay Based on the Shaw Lectures Given in the University of Edinburgh, March, 1914. London: Macmillan and Company. 1917. Pp. xii + 375. \$3.00.

Norlin, George. An Odious Comparison. University of Missouri Bulletin, Volume 18, Number 17. Columbia, Missouri. 1917. Pp. 15.

NOTES AND NEWS

A meeting of the Aristotelian Society was held on November 5, Dr. H. Wildon Carr, President, in the chair.

The President delivered the Inaugural Address on the subject "The Interaction of Mind and Body." After a brief allusion to the progress made during the last two or three decades in the clinical knowledge of mind and body, and particularly to the amount of material for study furnished daily by the injuries of war, he passed to the consideration whether anything in our new knowledge throws light on the old philosophical problem. He rejected as inconceivable the notion that psychical and physical action can be comprised within one energetical system, or that there can be direct equivalence of exchange between the two orders. The alternative of parallelism, apart from its incredibility on the ground of extravagance, is in direct conflict with the facts of individual experience. The important fact in regard to the nature of mind and body